

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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PARAMOUNT IMPORTANCE OF GOD'S KINGDOM.

BY ELDER WILLIAM BAYLISS.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—JESUS CHRIST.

These words form part of the Lord's memorable Sermon on the Mount, when he was striving to impress upon the minds of his followers the importance of their course of life being different to that of the world around them. He pronounced divers blessings upon those who answered to the descriptions given—the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, those who hungered and thirsted after righteousness, and those who were persecuted for righteousness' sake. He likewise plainly told them that unless their righteousness exceeded that of the Scribes and Pharisees, they could in no wise enter the kingdom of heaven.

And what was the nature of the righteousness of the Scribes and Pharisees alluded to? It appears, from what we read of them, that they were not an openly wicked or profane set of people. They were not a people that denied the existence of a God or disregarded the worship of him, so far as external appearances went. On the contrary, they appeared to have been very zealous of the laws and customs of their fathers; they appeared to have observed very strictly the feasts and fasts which Moses had commanded Israel to observe; they appeared also to observe the law of tithing,—so much so that they even tithed their mint, rue, cammin, and

every little matter and article of produce; they made long prayers and professed great piety: they even stood praying at the corners of the streets, that men might see that they were really serious. Yet, after all, the Saviour condemns them, calls them whited sepulchres, tells them that they were filled with all manner of corruption; and, as before observed, he informs his disciples that unless their righteousness exceeded that of the Scribes and Pharisees, they should in no wise enter the kingdom of heaven. He also added that while such characters observed a great number of the smaller things, they neglected the weightier matters of the law. They appeared to men outwardly to fast and made great pretensions; but they were inwardly corrupt and were enemies to the truth. The Lord also informed his hearers that unless they were willing to forsake all for his sake and the Gospel's, they were unworthy of him; that unless they could leave father and mother, wife and children, houses and lands, gold and silver, and everything else, they were not worthy of him; that they must put away every evil propensity of their nature, and cleave to the Lord their God with all their heart, mind, soul, and strength, and love their neighbour as themselves; that if they engaged in his service, they must

expect persecution and various kinds of trial; and that he consequently wished them to count the cost at the onset. But, for their encouragement, he promised them that if they were willing to forsake all and follow him, that they should receive an hundredfold in this world, and in the world to come life everlasting.

It was the hope of realizing these Divine promises that animated their bosoms and buoyed them up amidst the scorn and persecution through which they were called to pass; and having these hopes, they knew that if they proved faithful—if they did lay their bodies down, they should receive them again in the world to come; and having their names written in the Lamb's book of life and being clothed with the kingly and priestly authority of heaven, they were well assured that when the Saviour should make his appearance to reign on the earth, they should enjoy the mansions prepared and sit on thrones, as had been promised by the Saviour, and reign with him. These hopes, well-founded, served as an anchor to the soul, sure and steadfast, and reached to that which was within the veil. They had sought first the kingdom of God and his righteousness, and they were well assured that all other things would in due time be added to them.

There is an evident necessity for the same doctrines to be impressed on the minds of the Saints of latter-days, seeing that they have embraced the same principles as those of ancient times, and consequently have the same hopes and anticipations as they had. If they prove faithful, they will assuredly inherit the same blessings and have their names recorded in the Lamb's book of life. All true-hearted Saints are willing to forsake all—everything of a worldly nature, and follow the Saviour, with a sincere and ardent desire to build up his Latter-day Kingdom. Many of the Saints have devoted all they possessed on this earth to its interests, and have not counted their own lives dear unto them, for the kingdom and Gospel's sake.

But, on the other hand, there have been numbers who have embraced the Gospel for a far different purpose than that of gaining eternal life. Some have come into the Church from mere selfish motives. There are others who at their entrance did not properly estimate the cost of such an undertaking. They did not make up their minds to forsake all and follow

Christ. Their friends and associations were dearer to them than the kingdom of God. They could not give up their gold or silver, their houses or lands, to follow Christ. They did not really appreciate the worth of eternal life, and consequently clung to their earthly possessions and ultimately forsook the Lord.

There have been some professing to be Saints who were not willing to endure the law of God and make it their constant study and delight, but who murmur and complain at the providence of the Almighty, and think they know better than those whom God has set to guide them in the way of life. They have felt dissatisfied with the course pursued, and thought that some other would have been better. There have been others who, when called upon to assist the Church in a pecuniary way, have shut up their hearts against it and manifested the worst of feelings, showing that the kingdom of God was not their first object; while a great number of others have exhibited a praiseworthy and noble spirit, shewing by their works that they were determined to assist in building up the kingdom, and consequently possess the light and influence of the Holy Spirit. Many, indeed, there have been who, instead of seeking the kingdom first, have sought every other thing first, and given the kingdom of God their last and least consideration.

Can those who follow such a course as this say to the Saviour, "Lo, we have left all and followed thee?" Can such expect to receive a hundredfold in this world, and in the world to come life everlasting? Certainly not. There must be a true and living faith manifested in good works to entitle us to receive the promised reward. We must endure to the end in order to obtain eternal life. We must consider everything of a secondary nature when compared with the kingdom of God. If we desire to reign with Jesus when he comes in his glory, we must make up our minds to suffer with him in his humiliation. If eternal life is worth anything, it is worth everything. It is better to lay up our treasures in heaven, where moth and rust cannot corrupt them nor thieves break through and steal them, than to pursue an opposite course and be robbed of all our hopes and expectations.

In conclusion, then, let us, as true Saints, go to with all our might and build up the kingdom of our God which

is now being established on the earth. Let us sustain his servants and consecrate ourselves to the interests of the great work in which we are engaged. Let us devote our time and our talents to the propagation of the principles of the Gospel, and follow the noble examples that have been set before us in ancient and

modern times. Then our names will be registered in the Lamb's book of life, and we shall ultimately receive a celestial inheritance and be prepared to reign with Christ on the earth, when it will be said to us, "Well done, good and faithful servants: enter ye into the joy of your Lord!"

THE MOSAIC, CHRISTIAN, AND LATTER-DAY DISPENSATIONS.

(Concluded from page 19.)

III. PREPARATION FOR THE LATTER-DAY DISPENSATION.

Rome, grown bloated and fat with the tribute of many nations, unwieldy from her extended bounds, and enfeebled with enervating luxuriousness, sat listening to the clangour of polemics, when the battle-cry of the northern barbarians rang at her gates and their stalwart arms hurled her from her pinnacle of majesty.

Marching on, conquering and unconquered, they soon spread themselves over the principal portions of that mighty empire and carried with them their wild superstitions and deep reverence for the mystical. This the professors and doctors of Christianity soon turned to account. By covering the principles of their religion in a mystic garb, and mingling some of their conquerors' superstitious ideas with it, they succeeded in subjecting the people to a tyranny more intolerable than the power of the sword could impose. Chiefs bent to the force of sophistry, and princes owned the supremacy of mind; and as these results were produced, the growing ambition of the hierarchy took a still wider stride until the Bishop of Rome proclaimed himself God's vicergerent on earth and the possessor of apostolic authority and power. Rome, once the governess of man, now assumed a more terrible position as the governess of mind; and so vigorously did she maintain her sway, that fear of her supposed mystic and invincible power caused kings to hold the stirrup for her haughty pontiffs and nations to band together in mad crusades to carry out her insane projects. Knowledge and science were confined to the

cloister or sacerdotal garb, and things really simple were by the power of superior information made to assume a supernatural appearance, while the rude soldiers of the times, who dauntlessly dared every other foe, shrank from a contest with a power which they believed could vanquish them here and hurl them to everlasting perdition.

Once in a while some honest heart, learned in the mystic fables of the church, and impelled by a faint glimmer of the truth, strove to burst the shackles that bound, as it were, the whole human race; but, unaided and unequal to the task, they sank before that power which held the nations in its hydra folds. Fifteen centuries passed away, and the abuses of the hierarchy had grown to an overwhelming extent, when the great preparatory work known as the Reformation commenced.

The principle to be established by that work was *freedom of thought*; and to accomplish that purpose, instruments were found. An array of noble spirits burst before the scene and valiantly contended for the noble principle. Let us not scan too closely their lives, for they were mortals; but let us see what they have accomplished. Bursting forth in various places at the same time, their history plainly points to the fact that an overruling Providence watches the affairs of men, and silently but surely brings about his matured plans. Wiclif in England, after him Luther in Saxony, Melancthon, Zuinglius in Switzerland, Calvin of Piccardy, Knox in Scotland, Beza, and a host of others manfully and successfully struggled with the Papacy.

Their principles spread and laid the foundation of that liberty of conscience which is now enjoyed to some extent in several nations. As John the Baptist prepared the Jews for the Messiah's appearance, the Reformation prepared the way for "the dispensation of the fulness of times." Without that gradually-developing process employed by God, the Priesthood would have been killed from off the earth, and the designs of heaven frustrated.

But a few years prior to the commencement of the sixteenth century had America been discovered by Columbus; and as the daring navigator guided his frail barque over the bosom of the Atlantic, though his great mind swelled with the importance of his undertaking, little did he think of the grand future to all of Adam's race which would spring from that undiscovered land to which he was then steering. Everything was progressing proportionately. The principles of freedom were being in part proclaimed, and a land was discovered in which they could take deep root and bear noble fruit.

England received the spreading principles, and among her sons arose stern men with iron hearts, who would yield to none their rights as responsible beings. Party after party, as they had power, lit the fires of persecution, till these same strong hearts, firm in their faith, fled across the great waters and sought a home in the new world.

Joined by other hearts as strong from this and other lands, in the depths of the forest and along the spreading seaboard they raised their humble homes, and grew a sturdy and independent people, bold to assert their rights and strong to maintain them. But even there the hand of tyranny followed them, till, rising in the majesty of man, they cast off the yoke and fearlessly asserted and maintained their independence. Inspired by heaven, their sages framed a constitution which embodied all the freedom requisite for the infant state of the kingdom of truth. Religiously, the world had prepared as fast for the coming time as it had done politically. Discord, confusion, and dissension characterized all its parts, until honest thinking men became disgusted with it and asked themselves the question, Will not the Lord have mercy upon mankind once more, and restore truth, light, and salvation to the human family? By

gradual development, everything was prepared for ushering in the mighty work, when a Prophet of God should once more cheer the hearts of the pure by a "Thus saith the Lord."

IV. THE LATTER-DAY DISPENSATION.

We have now brought our sketch down to the commencement of the present century. The condition of the Christian world was a strange one. Everywhere men were crying out against the abuses of the dominant churches. Reform succeeded reform, to need re-modelling and reformation as soon as they existed.

People were beginning to search deeply into the Scriptures and to ask themselves when the glorious prophecies concerning the last days were to have their fulfilment. Dates were repeatedly fixed for the opening of the Millennium; but, based upon human calculations and wisdom, they were fraught with groundwork for dubiety.

The force of progressive mental culture was opening a wide field for latitude and liberty of thought. Satan, ever on the alert, and aware that the last great struggle was rapidly approaching, would not permit it to commence without sufficient preparation on his part. Knowing that no dispensation could be ushered in upon any other principle than that of God's revealing himself through a Prophet, he took time by the forelock and heralded the millennial kingdom with prophecies of his own manufacture. As the advent of the Christian dispensation was preceded by various impostors representing themselves as the Christ, so the opening of the last dispensation had its forerunners of somewhat similar character. Professing inspiration and the gift of prophecy, their extravagant assumptions and wild theories were used by the Evil One to bring the prophetic character into contempt. Philanthropists of every shade strove to ameliorate the condition of mankind and introduce a new order of things; but their schemes were strangled in the cradle. Science was stepping far ahead of all understood religious principles, and was making headway among old established ideas. Revivalists were sounding their raven notes throughout the land and scaring well-meaning individuals into a fear of God through the terrors of an awfully-depicted hell.

Amid all this confusion, appeared one upon the stage of action destined to accomplish in the social, moral, and religious world the greatest revolution ever brought about since the world began.

Illiterate, plain, and rough as nature's unpolished diamond; his mind was unclouded by the senseless fables of the world. Of iron will and sound constitution, he was well fitted to cope with his stormy, ruthless, and savage opponents. Endowed with a gigantic mind and peculiarly blessed of heaven, he was called to begin his mission ere his simple faithfulness had time to be warped or corrupted, and he grew from boyhood under the training of the revelations of heaven. Called by an angel from the courts of glory to view the sacred deposit of ages, the young man Joseph entered upon his work with the most perfect knowledge that the day-star of universal truth had arisen, and the long promised dispensation was about to commence which should "gather together in Christ all things both in heaven and in earth." All former dispensations were but partial in their operations; this one was to be universal. Here the mind naturally pauses to dwell upon the vast undertaking commenced. Not only were the "honest in heart" to be gathered into one, but all of earth's sons and daughters would find themselves compelled by the force of circumstances to enlist under the respective banners of truth and error. Hell would send forth her demon hordes to the conflict, and the hosts of heaven united would aid the righteous among men to hurl them back to perdition and rescue the world from their unholy grasp, that Messiah might reign "King of kings and Lord of lords."

Before such a work all others pale and appear trifling, and the mind is lost in contemplation of the vastness and grandeur of the undertaking. All former dispensations were but progressive stages and preparatory for the consummation of God's eternal purposes. That these purposes might be perfected, all former knowledge, keys, and powers must be restored. The heavens, which for centuries have been sealed against man, burst asunder and reveal the Father and the Son gracing with their united approbation the coming era. An angel from the eternal world descends to bestow the everlasting Gospel in its purity, without which the first

step could not have been taken for the salvation of the world. But "the letter killeth," while "the spirit giveth life." Without proper authority, the ordinances of that Gospel could not be administered. The scene now presents another glorious view. John the Baptist, the last man who held by hereditary descent the Priesthood of Aaron, appears, in order to impose that power upon man; and Joseph and Oliver bend with overflowing hearts before the representative of the Mosaic dispensation. The opening heavens shower down their blessings as Peter, James, and John bear to earth again "the keys of the kingdom and the dispensation of the fullness of times." The apostolic authority, or the power to build up the kingdom of God on the earth, was once more restored, never to be taken away. The Gospel was preached, its ordinances were administered, and honest hearts rejoiced in the fulfilment of prophecy and the blessings bestowed upon them.

The dispensation was thus fairly opened. The principles of heavenly truth were being gradually revealed, and men clothed with the holy Priesthood were commissioned to give them divine force and legality.

The record of Joseph in the hands of Ephraim, joined with the record of Judah, formed a weapon in the hands of that Priesthood powerful to hew asunder the bands of error which bound the human race. The work progressed with incredible rapidity, and the Church spread forth her branches on the right hand and on the left. Persecution followed persecution, and many fell martyrs to the truth. But "the blood of the martyrs is the seed of the church;" and as the front ranks were thinned by the onslaught of the powers of darkness, thousands were found eagerly pressing forward to fill the vacancies. A temple was erected, that the keys of Elijah might have full exercise, and the past, present, and future be welded together. But the infant Church was unfit to cope successfully with her adversaries. Her members were driven, but rallied again. Strong in their faith and mighty in their knowledge, they presented a bold front to the foe. Growing powerful in their tribulations, again they essayed to raise a Temple to God. It cost the life of the mighty Prophet and that of his true and loving brother,—not, however, until their work was done and their

mission here was ended. Though death had stared the Prophet in the face a hundred times and in a hundred forms, it had no power to cut the thread of life until he had accomplished all that he was sent here to do. The principles of truth were firmly established and the keys and powers of the last great "time" were bestowed upon his successor. All that could be done had been done, and he was prepared to pass behind the veil and take up the work in another sphere. The Temple was finished; but its last crowning adornment was the signal for Satan's fiercest onslaught on the children of Zion.

Driven again, they became lost to the world, till the sound of Babylon-bound missionaries proclaimed the startling news that, hidden in the bosom of the "lasting hills," the Saints had found an abiding-place for a season.

No people but the Israel of God could have borne what they had to bear, nor have existed, much less prospered, under the trying and adverse circumstances which they had to pass through. But all this was necessary for the proper development of the work.

The Church steadily and rapidly progressed in numbers, influence, and knowledge: yet it was but a *church*. Another phase was rapidly approaching: it must become a *kingdom*. All the Prophets and inspired men of old looked forward to the *kingdom* of God being established upon the earth, that, with the principles of life and the unity of the Saints combined in one, a rule of peace and equity might be established, the duration of which should be eternal.

Under the guidance of the Prophet Brigham, and with the unceasing efforts of the honest and faithful Saints, the consummation is being rapidly brought

about. Unaided by aught save the invisible power of heaven, have the noble spirits who compose this kingdom borne off the banner of truth triumphantly; and already has it been planted so firmly that neither earth nor hell can root it up. But vast is the work yet to be done, and short the time for its performance. The mind can travel back and gain fresh courage and renewed energy from the past, and the eye of faith can perceive a glorious future ahead, when the hosts of the "lost" shall come forth to the conquest, and Judah rise against her tyrant oppressors,—when the remnants of the aborigines of Joseph's land shall awaken and act as the battle-axe of the Lord. Then shall Ephraim stand forth as the governing head, dispensing blessings to those who have earned them. Eastern and western hemispheres have both played their parts in the past, and both must play them out in the future. It is not against a simple people single-handed that the forces of error have now to contend, but against the accumulated resources and energies of all times. The mighty ones of ages long since past, and the noble spirits who have gone behind the veil, in this, are not gazing idly on at events as they take place; but, earnestly engaged, they are aiding mightily in rolling forth the great and glorious work of the Most High.

It is in vain to attempt to stop the onward march of truth. Onward, onward is its course, greater its strides, and mightier its power, as it pursues its career to universal dominion; and rapidly is the day approaching when Messiah shall descend, assume the crown, and reign paramount. Then "every knee shall bow and every tongue confess" that he is Lord of all.

S.

POOR AUTHORS.—Homer was a beggar, lived in misery, and died starving. Stone, the learned antiquary and chronicler, was so poor that he was thankful for a license to become a beggar. Corneille died steeped to the lips in poverty. Cervantes died from starvation. Fielding died in a charity hospital. Savage died in a jail at Bristol, where he was confined for a debt of eight pounds. Butler, the author of "Hudibras," lived in penury and died poor. Terence was a slave. Chatterton, surrounded with misfortune, destroyed himself. Otway died from hunger. Lee died in the streets. Steele lived a life of perfect warfare with his creditors. De Lolme was often in prison for debt. Ockley was long confined for debt, and died in misery. Goldsmith was continually in difficulties, and sold his "Vicar of Wakefield" for a trifle to save himself from prison. Sale often wanted a meal while translating the Koran. Many other literary men of world-wide fame have languished in poverty and died in unmitigated distress.

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

[April, 1843.]

Sunday, 23rd. Nine to ten, a.m., at home; heard read Truthiana, No. 6, also the minutes of Special Conference, which I revised.

Eleven, a.m., meeting at the Temple-stand; B. Young, P. P. Pratt, O. Pratt, O. Hyde, George A. Smith, and W. Richards present. O. Hyde prayed.

President B. Young preached on the subject of salvation, and the Twelve commenced their mission to build the Nauvoo House. For the salvation of the Church, it was necessary that the public buildings should be erected, &c.

P. P. Pratt preached in the afternoon, showing the rapid increase of Nauvoo during the past three years.

Peter Haws called for twenty-five hands to go with him to the Pine country, to get lumber for the Nauvoo House.

President Young instructed the labourers on the Nauvoo House to commence next morning, even if they had to beg food of their neighbours to commence with; and requested families to board hands till means could be procured,

Monday, 24th. In the morning I took my children a pleasure-ride in the carriage.

At one, p.m., President B. Young, H. C. Kimball, O. Hyde, J. Taylor, George A. Smith, W. Woodruff, and W. Richards met in council in my office, and agreed to go to Augusta, Iowa, to spend the next Sabbath and devise means to secure the property which has been purchased of Moffat by the Nauvoo House Trustees, and voted John Carnes go on a mission to England; Peter Haws and James Brown to Tuscaloosa, Alabama; that Elder Murray Seaman be instructed to return home immediately; and that Mr. Lucien Woodworth be respectfully requested immediately to furnish the Twelve with a draft of the exterior and interior of the Nauvoo House.

Prince Louis Napoleon, claimant of the imperial throne of France, writes from his prison at Ham to the Parisian journals—"I would prefer captivity on the French soil to freedom in exile."

Tuesday, 25th. In the Office in the morning, and heard read the proceedings of the Twelve Apostles yesterday.

Lucius N. Scovil and other Masons came to see me concerning H. G. Sherwood, when I was told that Grand Master G. M. Nye was dead, which caused the following remark:—

"When Nye was here trying to pull me by the nose and trample on me, I enquired of the Lord if I was to be led by the nose and cuffed about by such a man. I received for answer, 'Wait a minute.' Nye is dead; and any man or Mason who attempts to ride me down and oppress me will run against the boss of Jehovah's buckler and will be quickly moved out of the way. Nye was a hypocritical Presbyterian preacher, and was known to have committed adultery in this city and violated his oath as a Master Mason. He started an opposition lodge on the hill, called the Nye Lodge; on which subject I said, They will do us all the injury they can; but let them go ahead, although it will result in a division of the lodge. Nye, fearing the penalty of the city ordinances on adultery, speedily fled from Nauvoo, and soon after died suddenly in Iowa."

At three-and-a-quarter, p.m., rain fell in torrents, and wind blew strong from N.W. Several barns were blown down. So dark for fifteen minutes, could not see to write. Considerable hail fell. The creeks rose very high. The land covered with water.

Wednesday, 26th. At home. Squally and cold weather.

Received of Wilford Woodruff a deed of north half of lot 4, block 12, on Kimball's second addition, valued at \$50 on Tithing.

Thursday, 27th. At eleven, a.m., sat in Mayor's Court, when Jonathan Ford proved a stolen horse.

Visited at brother H. C. Kimball's with William Clayton.

The Nye Lodge was installed on the hill.

English state documents show an annual loss of £3,000,000 and 1,000 lives on the coast of Portsmouth, for want of harbours of refuge.

Friday, 28th. At home.

Saturday, 29th. Rode out to the prairie with my brothers William and Samuel, and John Topham, and apportioned a lot between sister Mullholland and John Scott.

Elders B. Young, H. C. Kimball, W. Woodruff, George A. Smith, Joseph Young, and Peter Haws rode to Augusta, Iowa.

Sunday 30th. The brethren held a meeting at Augusta and had a good time. About 200 Saints were present. Augusta is a flourishing little town. There are three saw mills and two flour mills, having excellent water privileges.

At ten, a.m., a trial commenced before the First Presidency, Graham Coltrin v. Anson Matthews, being an appeal from the High Council on complaint—

"First, for a failure in refusing to perform according to contract respecting the sale of a piece of land by him sold to me. Second, for transferring his property in a way to enable him to bid defiance to the result and force of law, and to evade the aforesaid contracts, thereby wronging me out of my just claim to the same; and also for lying," &c., &c.

Witnesses for plaintiff—H. G. Sherwood, N. G. Blodgett, Zebedee Coltrin, Father Coltrin.

Witnesses for defence—Two affidavits of George Reads, Mrs. Matthews, brother Browett, Samuel Thompson, Richard Slater.

Decision of the Council is that the charges are not sustained."

Monday, May 1st. I rode out with Lucien Woodworth, and paid him £20 for the Nauvoo House, which I borrowed of William Allen.

I insert fac-similes of the six brass plates found near Kinderhook, in Pike County, Illinois, on April 23, by Mr. R. Wiley and others, while excavating a large mound. They found a skeleton about six feet from the surface of the earth, which must have stood nine feet high. The plates were found on the breast of the skeleton, and were covered on both sides with ancient characters.

I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt; and that he received his kingdom from the Ruler of heaven and earth.

I extract the following from the *Times and Seasons* :—

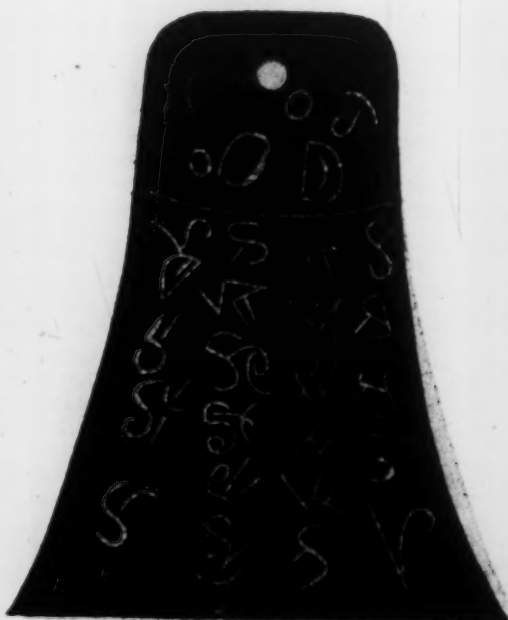
"When the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world. But when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside as being untenable.

We were then told that the inhabitants of this continent were, and always had been a rude, barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence, and learning,—when they were told of the wealth, architecture, and splendour of ancient Mexico,—when recent developments proved beyond a doubt that there are ancient ruins in Central America, which, in point of magnificence, beauty, strength, and architectural design, vie with any of the most splendid ruins on the Asiatic Continent,—when they could trace the fine delineations of the sculptor's chisel on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent, and scientific race had inhabited this continent; but still it was improbable—nay almost impossible, notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently, particularly among this people.

The following letter and certificate will perhaps have a tendency to convince the sceptical that such things have been used, and that even the obnoxious Book of Mormon may be true. And as the people in Columbus' day were obliged to believe that there was such a place as America, so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

It will be seen, by the annexed statement of the *Quincy Whig*, that there are more dreamers and money-diggers than Joseph Smith in the world; and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that 'If Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living.' We think that he has done that already in translating and publishing the Book of Mormon; and would advise the gentleman and all interested to read for themselves and understand."







"TO THE EDITOR OF THE 'TIMES AND SEASONS.'"

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work.

On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the eciphalon a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be iron very much oxydated. The plates appeared first to be copper, and had the appearance of being covered with characters.

It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woollen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read.

Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation.

They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am, most respectfully, a citizen of Kinderhook,

W. P. HARRIS, M.D."

"We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates* of a bell shape, covered with ancient characters. Said plates were very much oxydated. The bands and rings on said plates mouldered into dust on a slight pressure.

ROBERT WILEY,	GEO. DECKENSON,	W. LONGNECKER,
G. W. F. WARD,	J. R. SHARP,	IRA S. CURTIS,
FAYETTE GRUBB,	W. P. HARRIS,	W. FUGATE."

(From the *Quincy Whig*.)

"SINGULAR DISCOVERY.—MATERIAL FOR ANOTHER MORMON BOOK.

A young man by the name of Wiley, a resident in Kinderhook, Pike county, went by himself and laboured diligently one day in pursuit of a supposed treasure, by sinking a hole in the centre of a mound.

Finding it quite laborious, he invited others to assist him. A company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found **SIX BRASS PLATES**, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled.

The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but, after undergoing a chemical process, the inscriptions were brought out plain and distinct.

There were six plates, four inches in length, one inch and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthways.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favour on the public by removing the mystery which hangs over them. A person present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will.

In the place where these plates were deposited were also found human bones in the last stage of decomposition. There were but few bones found; and it is believed that it was but the burial-place of a person or family of distinction in ages long gone by, and that these plates contain the history of the times, or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal.

The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 15, 1859.

PRIESTHOOD IN GOVERNMENT.—In the beginning God created the heaven and the earth. His Spirit moved upon nature, and she brought forth in her fruitfulness. By his power the wandering chaos was organized and the shapeless masses formed into spheres; and at his word the rising light chased the darkness around. Then the heaven, the earth, and the ocean teemed with countless varieties of organized life, and beings in the image of their Maker appeared. And thus the Divine work goes on through all its phases and spheres, until worlds and systems are brought to a state of thorough government and willing obedience, so that the created follow where the Creator leads, and obey when he sends forth his word. First comes the collection of the instruments and elements for the work designed, organization and the due formation answering to the ideal in the creative. Mind follows, and then comes the government of the things created. In the Divine economy and in the eternal order of progressive existence, government is the final stage of every sphere and leads into its higher one. So also is it with the work of God among mankind. In working out the scheme of redemption, in bringing to bear the operations of the Gospel and the establishment of that kingdom upon the earth which shall stand for ever, the same order obtains and the Eternal is seen to move in progressive rounds. And when in each sphere things are brought under a thorough system of proper government, then the perfection of that sphere has come.

What was the spiritual state of the world when Joseph the Prophet came? A chaos. Darkness covered the minds of the people, and wandering shapeless sects conflicted. And now, while in accordance with the revelation of Jesus to John, "Behold I make all things new," his Church of the last days—his new creation is growing among men, old things are passing away and becoming disorganized. Thus it is literally true that society is fast returning to chaos, and thick spiritual darkness covers the earth.

Such is the state which the new dispensation finds, and such is the condition of mankind when the Gospel proclamation is heard, as the Elders bear its tidings from nation to nation, from city to city, and from village to village. It is at this point where the mission of the Priesthood began in this generation; at this point the work of restitution commenced. The new creation of Christ's had to be formed and to grow and increase, while the Priesthood were the labourers and husbandmen in the vineyard of the Lord. The Spirit moved upon the hearts of the people, and its light and power were manifested among the Saints, and the Elders gathered Israel into various Church organizations. Thus the work of God has grown, and thus its stages of progress have been duly passed, until the Saints revolve in an advanced sphere of Church government. It is to this stage that the European Mission has progressed and advanced, and it now becomes necessary that the Priesthood should take upon them that higher character. In the early periods of the Mission, systematic and organized operations were not so absolutely essential as in its present period and position. If the Elders were building up Branches and converting the honest in heart, nearly the whole of their duties and calling were filled. They were in the

same Church, with the same religion, and were working for the same great end; but, excepting with their immediate superiors, they were comparatively disconnected, and organized operations as we now have them were impossible. Spiritually, the Saints were bound together in one bond—united in the bonds of the Everlasting Covenant. Practically, however, their connection was but little more than with their separate Branches and Conferences, while the connection of the Saints and the Travelling Ministry in a general capacity with each other and with the Presidency of the Mission was scarcely more than semi-monthly through the *Star*, or half-yearly at a General Conference. But we have now come to a period when those Branches which the first labourers built up are organized into Conferences, Pastorates, and Missions, in the character that we now understand, and the whole Mission operates when the signal is given at the same time upon the same point. This has been from the growth of twenty-one years, and by successive labourers.

During the year now closed, nearly the whole of the Priesthood of the Mission have vigorously laboured to bring it under a thorough system of Church government. The success attending those efforts we will leave, and hope that the progress of '59 will be more satisfactory than that of '58.

NEWS FROM HOME.—The *Deseret News*, No. 37, which we have just received, has the following:—

"A Special Conference of the Church of Jesus Christ of Latter-day Saints was held in this city on Saturday and Sunday, the 13th and 14th inst., in pursuance to adjournment from the 6th of October last. The First Presidency, Quorum of the Twelve, and representatives from the various Bishoprics and Quorums of the Church were in attendance. The usual Church business was transacted, and several items of interest were entered into. A good spirit prevailed, and the brethren returned to their duties enjoying the spirit of their callings, full of gratitude to our Heavenly Father for his kindness to his people."

CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, October 30, 1858.

Elder Thomas Williams.

My dear Brother,—I received your kind letter, dated August 31st, also some gleanings from the newspapers, all of which contained matter interesting to me, which I should have acknowledged some days since, but circumstances (not carelessness) have prevented me.

I have been kept pretty busy for the last two months.

On the first Monday in this month, the grand and petty juries were called together in the City Hall. Nothing done: adjourned because the prosecuting attorney had not arrived from the States. His arrival is anticipated on the 1st November. I am one of the first-named jurors. There are twenty-four in number, half Mormon and half Gentile. So it is with the petty jurors. What will be brought before us, when we are ready for

business, I cannot tell; but no doubt our enemies are expecting great things in their favour. But they will be mistaken, as before; for the Almighty has decreed that his kingdom shall be built up in the last days, and that his servants shall reign, rule, and triumph over all their enemies.

For the last two months our streets have been crowded with Government teamsters of the lowest grade. There are also another class—gentlemen gamblers, blacklegs, and cut-throats. Our lock-ups are crowded with thieves and drunkards. Our officers are therefore necessitated to deviate from the good old way and preach with the truncheon instead of the Bible. When the scum of their boasted civilization boils over, it has to be forcibly checked up.

Since the opening of the *new scene*, there have been four murders perpetrated, and knock-downs beyond number. Two murders were committed in the most

public streets, one of which was the murder of a policeman while in the discharge of his duty—a good, faithful brother, by the name of William Cook. Two gamblers got into a quarrel and shot each other: one died, but the other got better and slid off. Two negroes quarrelled: one was stabbed, and the other shot dead.

Yesterday, about sixteen miles south, one of those desperate characters went into a trading house. After some talk, seeing no one about, he drew a revolver, and wanted the young man to buy it. He refused, and the ruffian shot him, robbed the house, and left, though I believe he has since been taken. It is thought the young man will get better. Among the many nuisances introduced are grog-shops, which I trust we shall soon be able to tip over.

I understand we shall have a Gentile newspaper out among us this week. If so, I will send you a copy. The editor was at my house, the other day, wanting me to carve him a heading. I told him I had not time.

The beginning of this month was very cold and stormy. Snow fell from six to ten inches deep, but soon melted away. The weather is and has been very fine for the last eight days. Nights are cold.

Brother Miles Romney is doing considerable business, building storehouses for

the merchants. He desires to be kindly remembered to you all.

Brother Calkin's family are feeling very well.

All is well at my house. I am in excellent health. Remember me kindly to all of my acquaintance. I feel to say, God bless you all in the Office! May the power of God rest upon brother Calkin, that he may have wisdom given him to preside over the flock of God, be able to feed the sheep, and take care of the lambs.

Oh, what a delightful feeling to be filled with the Holy Ghost and have opportunity to bestow the same Spirit on the poor honest souls that are scattered abroad among the nations of the earth! My heart aches for my poor brethren and sisters whom I became acquainted with in those countries. I shall never forget the kindness I received from their hands while labouring amongst them. It is my prayer every day of my life that they may live and have the desire of their hearts in righteousness before the Lord.

I have received three *Illustrated Times* and a *Daily Post*. I wish you would continue to send them. It is quite a treat to get a paper from England. I have not seen a *Star* since I left.

God bless you and all associated with you! I am, with respect, your friend and brother,
JOHN KAY.

ANOTHER SIGN OF THE TIMES.

(From the Liverpool "Daily Post," Dec. 24.)

"A SCENE OF RELIGIOUS FANATICISM IN DUDLEY.
TWENTY SPIRIT-RAPPERS 'INSPIRED.'"

A number of spirit-rappers in Dudley, Tipton, and the neighbourhood, have formed a society, which has lately deemed it necessary to convert Christian sects to their peculiar 'faith.' On Sunday afternoon they held a meeting for 'prayer and inspiration,' and professed to have held communication with the spirit of John Wesley, who had commissioned them to preach the doctrines of John the Baptist in Dudley, promising, if they obeyed his injunction, to assist them; but, if they failed, threatening them with the deprivation of the power of speech. Thus 'directed,' a body of them proceeded to the Primitive Methodist Chapel, New George-street, Dudley, where the congregation (about 500) were assembled for evening service. Mr.

Rollason, of Oldbury, was the preacher, and was in the midst of his discourse, when a Mrs. Stocks (a woman well known in Dudley,) seated in the gallery, the appointed leader of the spirit-rappers, extending her right arm and upturning her face as in prayer, with many strange gesticulations, burst forth, crying—"Lord, I thank thee that thou hast permitted me to come to this congregation and to talk to poor sinners of their souls!" About twenty other spirit-rappers simultaneously commenced similar displays of gesticulation and action, groaning and shouting. The minister stopped his discourse, and the functionaries of the chapel went about to the rappers to endeavour to procure silence and order; but this only added fuel to the flame: the shouting and noises became louder, the rappers calling on

the Deity in the most revolting way. One man, a carpenter, held one of his arms upright and stiff, and declared he could not put it down. One woman, a member of the congregation, was so much alarmed that she was attacked by fainting fits, and was carried out. Meanwhile, Mrs. Stocks pleaded for the salvation of the sinners around her, till one man asked her how she could so conduct herself, being one of a 'wicked and adulterous generation' herself. She took no notice, but continued to denounce judgment, &c. So great was the tumult within, that hundreds of persons collected outside the building, and some time elapsed before the riotous rappers could be ejected and quiet restored. Mrs. Stocks has been called

on to give an explanation, and she says that she and her friends did what was dictated to them on peril of losing their speech. The circuit minister of the Primitive Methodist body, aided by the stewards, is investigating the matter, and has demanded a public apology for these unseemly proceedings. If this be refused, then the rappers will be brought before the magistrates, on the charge of disturbing religious worship, under the act which renders offenders liable to a penalty of £40. Unless some effectual stop be put to these strange freaks, it is apprehended that various other congregations will receive similar noisy visits from the spirit-rappers."

We insert the foregoing as another sad sign of the existence and influence of that evil power which it has long been predicted shall fully manifest itself on the earth in the latter days, prior to the coming of the Son of Man. Many unclean "spirits" are abroad in the earth at the present time; and, under the superintendence of the great Adversary and Antichrist, they will yet "communicate" with, "dictate" to, "direct," and "inspire" men and women of this "wicked and adulterous generation" to a far greater degree than they have hitherto done. Indeed, to such an alarming extent will their "inspirations" and various supernatural (or rather *infra*-natural) powers be carried, that comparatively "all the world" will wonder after the beast," and will even "worship the dragon which gave power unto the beast;" for "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do;" and, instead of merely stiffening the arms of his mediums and votaries, or "threatening them with the deprivation of the power of speech" if they "fail" to "obey his injunction," he will even cause them that refuse to "worship the beast" to be "KILLED." (See Rev. xiii.) As before observed, many spirits are now abroad on the earth, making great pretensions; and their "mediums" or agents are beginning to assume the guise of religious teachers, who "deem it necessary to convert Christian sects to their peculiar faith." In order the better to carry out his purposes, "Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." But the true Saints of God, whose continual desire, aim, and object are to serve their Divine Master, and Him only, with faithfulness and singleness of heart, will give due heed to the admonitions of his acknowledged servants, and will, by the aid of his Spirit, imparted to them in proportion to their faith, be enabled to resist the seductive influences of every spirit and power which is not of God. To them we need only say, "Beloved, believe not every spirit, but try the spirits whether they are of God;" and if not of God, at once cast them out, in the name of the Lord.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 30.)

(From Morse's "Universal Geography.")

"In digging a well in Cincinnati, the stump of a tree was found in a sound state, 30 feet below the surface; and in digging

another well at the same place, another stump was found at 94 feet below the surface, which had evident marks of the axe; and on its top there appeared as if some iron tool had been consumed by rust."

(From an American paper.)

"Mr. Butterfield, who is running a tunnel in Table Mountain, near Sonora, California, has given the editor of the *San Francisco Herald* a description of a discovery made by his company in the course of their excavations. They have got their tunnel in a distance of 300 feet. Here, 110 feet from the surface of the ground, they found the trunk of a pine tree, 22 inches in diameter, in a good state of preservation and with its bark on. The sap appeared to be in a partial state of petrification, and the outside was charred, giving unmistakable evidence of fire at some period."

(From the *Nevada Journal*.)

"In the shaft of J. L. Duncan and Co., on the ridge between the Middle and South Yubas, in this county, at the distance of 176 feet below the surface of the ground, was found, on the 26th of December, a curiously-fashioned glass bottle or jar, which was dug up in hard cement. After removing the reddish coating, an eighth of an inch thick, which attached to the outside, and thoroughly washing it, it was found to be of a light colour and perfectly transparent. It somewhat resembled a small-sized pickle-jar, but has a longer neck and a flat bottom. It must have been lying in the silent spot where it was found for many hundred years."

(From an American paper.)

"The editor of the *Marysville Express* has been shown some pieces of bark taken from a cedar tree about 16 inches in diameter, which tree was struck in a tunnel at Monte Cristo, six miles from Downieville, at a distance of 980 feet from the upper surface. There were 20 of these trees lying along within a few feet of each other, and imbedded from one foot to two-and-a-half feet above the bed rock. The earth around them had formed a sort of cement almost the consistency of rock. Both above and below the trees was found pay dirt. The wood appeared natural, but was rather soft. When and how they came there is a question for naturalists to solve."

(From the *Exchange*.)

"While engaged in excavating recently upon the Milwaukee and La Crosse Railroad, near Schlesengerville, Iowa, the workmen came upon the petrified remains of an Indian, and with the remains some singular relics of olden times. The body was perfect, not having suffered by decay. His height at the present time would be considered gigantic, measuring seven feet, two inches. On his breast was a plate of copper, on which were engraved numerous hieroglyphics, the mean-

ing of which can hardly be imagined. But there they are, a record of the past. Could these hieroglyphics be read, they might perhaps unravel some of the mystery which hangs like a dark cloud over the history of the red man. An arrow of considerable length and curious construction was also found with him, and especially invites the attention of antiquarians."

(From the *Burlington [Iowa] Gazette*.)

"While some workmen were engaged in excavating for the cellar of Governor Grimes' new building, on the corner of Main and Valley streets, they came upon an arched vault 10 feet square, which on being opened was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about 14 inches thick, well laid with cement or indestructible mortar. The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and are the largest human remains ever found, being a little over eight feet long."

(From the *St. Louis Weekly Union*, Dec. 29, 1849.

Extracted from the *Picayune*.)

"Several specimens of American antiquities have recently arrived in this city. They were discovered by an American traveller whilst exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is wholly unknown to the present inhabitants, either by tradition or history. They comprise two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in a most perfect state of preservation. . . . The sacrificial basin measures two feet in diameter, and displays much skill and truth in the workmanship. It is held by two serpents entwined, with their heads reversed,—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians."

(From the *Lake Superior Journal*, Sept. 25, 1850.)

"We have been shown by Charles Whitteley, Esq., of the Ontonagon Mine, a copper arrow-head, and a piece of human skull and other bones, which have lately been found in the ancient Indian excavations on the Ontonagon River. The arrow-head is now about two inches in length, and seems to have had originally a socket, though but part of it remains. Several chisels, or instruments resembling chisels, having sockets like the common carpenter's chisel, and small gads or wedges, have also been found at the Minnesota Mine. But the greatest curiosity we have seen in the way of these articles is a stick of oak timber lately taken

the of one of the ancient pits or shafts at out Minnesota Mine, 27 feet below the surface. It is a small tree, about 10 feet in length and eight or ten inches in diameter, having short limbs two feet apart, and at nearly right angles with one another; and on this account, and from its standing nearly upright, it is supposed to have been used as a ladder by the ancient miners. In this shaft and around and over this stick were rocks and earth, and large trees were growing over it. Many centuries must have elapsed since that ancient ladder was placed there."

(From the *Lake Superior Mining News*, Dec. 21, 1854.)

"We have now in our possession, for safe keeping, and as a nucleus of a collection of curiosities, some very curious and singular articles made of copper. They were found near the west shore of the river, about a mile above the mouth, at a place where now is a brick-yard; and these were disinterred by those digging in search of good brick clay. After taking off from the surface of the ground about two feet of sand, the clay was exposed and the stump of a tree was discovered. Digging still lower about six or seven inches into the clay, and overturning the stump, these articles were brought to light:—First, a copper spear, about 14 inches in length; and at its base a groove or dovetail is made, in which to insert a wooden shaft or handle. Two other spears, each about 12 inches in length, and similar to the first. Third, two pieces of copper that had evidently been very nicely forged: but for what purposes they could ever have been applied is by no means plain; and it is quite difficult to give in writing a clear description of them. These are about 14 inches long and two inches wide. Upon one end there is the appearance of an attempt to make a cutting edge. They weigh about three pounds each, and are specimens of good workmanship. That these tools are the work of those who lived here years ago seems the more likely from the place and position in which they were found, being in the strata of clay, lying under the roots of a stump, and about 40 feet above the present level of the river and lake. The tree had grown up since these articles had been put there, and the deposit of sand made above the clay the depth of two feet. To do that, the river and lake must have been 40 feet higher than its present level. This, of course, was years ago, before the memory of the present races now inhabiting this country. Together with these tools was found scraps of copper, as though fragments left at the time of the manufacture of the tools."

(From the *Wheeling* [Va.] *Times*, Nov. 12, 1853.)

"We had the pleasure of being present and assisting in a partial opening of one of the largest mounds on the flats of Grave Creek, on Thursday last. The mound is situated on the farm of Mr. Price, some mile or more east of Moundsville, and was partially opened by Mr. Morris and others in 1852. They discovered and got a part of a stone covered with characters, similar to the one found in the large mounds, but of larger size. This portion was sent to an institution at Richmond soon after its discovery, and there lost sight of. The smaller stone found in the large mound has not been carefully preserved; and the existence of it with the singular characters thereon, as a relic of a past age and another people than any with whom the English settlers of this country are acquainted, has been denied by persons who have published voluminous works within the past five years. The object of digging into this mound at this time was to find, if possible, the remainder of the stone, and thus establish the fact rendered certain to the minds of all those who have seen either of those already found,—viz., that the ones who built these mounds had an alphabet, and could by that convey ideas to the minds of absent persons in language. It is well known that the Indians had no such means—no written alphabet. It is true there are other proofs beside these that there was an anterior race who occupied our valleys; and the objects now seen in the valley at the mouth of Grave Creek lead us to the conclusion that that valley was once densely populated by an intelligent and warlike people. The proofs are these mounds and the system with which they are made, the fact that in the centre of them are found altars and ashes, ornaments—among which was a copper ring, the brazing of which could neither be cut with file nor diamond—the fact of the remains of forts being found there, laid off with mathematical accuracy, and many other things of the same positive character. In the valley at the mouth of Grave Creek are some 20 mounds and one trace of a fort, while on the west side of the river are two fortifications—one on the plain. These are admirably adapted for the purpose of defence and for observation, and are works for which our Indians had no occasion, and which they never built. There is no more interesting study than that afforded by these evidences of a people that have long since passed away; and we trust it may be pursued by those who have taken an interest in it, until their character is fully determined."

(To be continued.)

PASSING EVENTS.

GENERAL.—An electric cable was, on the 9th of December, successfully laid down between the Isle of Syra, in the Grecian Archipelago, and the Phalera Harbour, at the Piræus. An insurrectionary movement has broken out among the Arab tribes in Algeria. A serious disturbance has taken place at Milan. Cremona and Lodi are reported to be in a state of agitation. The revolution in Servia is complete and general, and has not been resisted: its character is therefore bloodless. There have been domiciliary visits and arrests made at Posen, on account of the dissemination of revolutionary prints. Prussia is about to make an earnest effort to create a fleet in the Baltic: a material alteration in the army is also contemplated. There has been of late a great extension of the newspaper press in Russia; and newspapers from other countries, which were formerly prohibited, are now to be freely admitted. The last census taken in the Sardinian States shows the inhabitants to be 5,194,807. The head of the Turkish Church is dead.

AMERICAN.—One-fourth of the city of Valparaíso was destroyed by fire on the 18th of November last, and damage done to the estimate of 4,000,000 dollars. Southern Kansas is represented as the scene of great disorder and lawlessness: house-burning, robberies, and other depredations are of frequent occurrence. In San Luis Potosi, desolation now marks everything, and trade is entirely suspended. The Pacific Telegraph Line has been completed to Lexington, Missouri, 300 miles west of St. Louis. 293 Spanish soldiers had arrived at Cuba at the date of last despatch, and another vessel with reinforcements was daily expected. Some thousands of revolutionary placards have lately been found in active circulation in Havana. Advices from Port-au-Platt, St. Domingo, state that considerable damage has been done by a gale, not only to the shipping, but to the town: whole houses were washed down, and others entirely broken up.

MEMORABILIA.

HOUSE OF TUDOR.—The five English sovereigns of the house of Tudor were Henry VII., Henry VIII., Edward VI., Mary I., and Elizabeth.

PROTESTANTS.—The German Reformers were first called Protestants in the year 1529, because they *protested* against a decree of the Emperor Charles the Fifth and appealed to a general council.

FIFTH MONARCHY MEN.—The term "Fifth Monarchy Men" was applied to those religionists who, in the time of Cromwell, looked for the immediate advent of Christ to establish on earth a new (fifth) monarchy, in fulfilment of Daniel's prophecy.

METHODISTS.—The term "Methodists" was originally applied to a sect of ancient physicians who practised medicine by a regular *method*, or fixed set of rules, in contradistinction to the empirics, or quacks. In allusion to this, the term was afterwards sarcastically applied to the religious companions and followers of John Wesley, on account of their methodical strictness of discipline and life.

SATURN'S RINGS AND SATELLITES.—The planet Saturn is surrounded by two distinct, broad, flat, thin rings, both lying in the same plane, and nearly concentric with the planet and with each other. His satellites (secondary planets, or moons,) are eight in number, and are named—Mimas, Eueledus, Tethys, Dione, Rhea, Titan, Hyperion, and Japetus. The first is nearest to Saturn; the last, the most distant.

WELSH COUNTIES.—Wales is divided into twelve counties, which, with their county towns, are as follow:—Flintshire, Flint; Denbighshire, Denbigh; Carnarvonshire, Carnarvon; Anglesea, Beaumaris; Merionethshire, Harlech; Montgomeryshire, Montgomery; Radnorshire, Radnor; Cardiganshire, Cardigan; Brecknockshire, Brecknock; Glamorganshire, Cardiff; Carmarthenshire, Carmarthen; Pembrokeshire, Pembroke.

CLASSIFICATION OF CLOUDS.—There are seven kinds of clouds—three original, and four formed by combination. The former are called the cirrus, the cumulus, and the stratus; the latter are the nimbus, the cirro-cumulus, the cirro-stratus, and the cumulo-stratus. The cirrus clouds are high and light, and assume a variety of forms; the cumulus class are massy piles of vapour, which look like mountains in the sky; the stratus kind are low-spreading mists, which float slowly like a veil over our heads; the nimbus clouds are those from which rain falls; and the others are of the mixed character which their names indicate.